

THE  
COVENANT  
OF  
GRACE

Effectually Remembred.  
Being the Substance of a  
SERMON  
OR TWO.

Preached by a MINISTER of the  
GOSPEL.

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THE  
COVENANT

OF

GRACE



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## *The Covenant of GRACE, &c.*

*Pfal. 105. 8.*

*He hath remembred his Covenant for ever, the word which he commanded to a thousand Generations.*

*I Chron. 16. 15.*

*Be ye mindful always of his Covenant, the word which he commanded to a thousand Generations.*

**T**HERE being such an apparent Dissonance between these *two places* relating to the same Matter, makes me to observe it, and to set these two places one with the other, for my Text, at this time; trusting, that after a little time we shall find a sweet Harmony in them; and that in this place, as well as in other like places of Scripture, where the same things are repeated with some variety, it is not in any Contradiction, but usually for greater Illustration and Advantage. You vwill find the Holy Ghost in this place of the *Chronicles* begins with the first fifteen Verses of this 105. Psalm, and goes on vwith a part of the 96. Psalm, &c. And in those fifteen Verses they are almost the same to a vvord, only in this one place, where in the variety is so remarkable.

The Design of the *Psalm* is to set forth Gods Praise, an holy Excitation of the Soul to this great and excellent Duty: And taking up several Heads vvwhich are proper matter for this Work. And Gods *marvellous works* he bids them to remember, *ver. 12.* in the *Chronicles*, and *ver. 5.* of the *Psalm*. And then seems



to enforce this Duty upon Gods peculiar people, the seed of Abraham, so called in the *Psalms*; and the seed of Israel in the *Chapter*.

These, upon the account of their Covenant-Interest in God, have special Obligation to this Duty; and this very Relation is special matter or ground of it. Let such be sure to be mindful of Gods praise, as the duty of their Relation; and let them do it, because they are such, and are favoured and dignified vvith such a Relation. In the *Psalms* he declares in the continued matter of his Praise, That God doth remember his Covenant for ever. In the *Chapter*, as a part of the Expression of praise for this Goodness and Faithfulness of God, he exhorts the Faithful, That they should always be mindful of Gods Covenant.

Novv to shew that there is no Contradiction in these Scriptures, and such like; it may be observed, That though these *Psalms*, for part of them, are very like, and perhaps the same; yet it doth not follow, that they were delivered at the same time. As some of our Saviours vvords in the Gospel that are diversly reported by the Evangelists, many think the same things might be spoken more than once by our Saviour: and so one Evangelist may relate the same words as spoken at one time, and upon one occasion; and another mentions them as spoken at another time, and upon another occasion; and so there may be some variety in the words related by them; and yet both truly the vvords of our Saviour, and true too. So *Psalms* 14. and 53. are upon the matter the very same; yet it is conceived they were twice delivered by the *Psalmist*, and it may be on different Occasions. So in the *Chapter* here, ver. 7. it is said in that day David first delivered this *Psalms*; vvhich doth imply, it might be delivered after, with some variation.



So when he first delivered this *Psalm*, the words came as an exhortation to duty on our part, *to be always mindful of his Covenant*. In the place in the *Psalms*, the words come in by way of declaration of what God himself is pleased to do for us in this behalf, *He hath remembered his Covenant for ever*.

Now without doubt when the same holy *Psalmist* came upon another occasion to fall into the same matter, he did not make the Variation in this thing, but upon gracious and ingenuous considerations, and these expressions should refer to the same design and purpose, with respect to the matter of God praise. As if when he should have said, *Be ye always mindful of his Covenant*, whilst your heart is enlarged in his praise; he here says, to promote this holy affection and trust of Gods goodness to you, for which you should always praise him, That God himself doth *always remember his Covenant*.

It is his grace to *remember his Covenant for ever*.

It is Man's duty *to be always mindful of it*. And they do *mutuo se ponere*, they suppose and advantage one the other, the one as the requisite means and condition of the other, the other as a priviledg and reward for that again.

Obf. That it is to one and the same gracious effect and purpose, that both God and man are always *mindful of Gods Covenant*.

It is Mans Duty and Interest always to be mindful of it; and it is his great advantage and comfort, that God will remember it for ever.

God *hath* always remembered, that is our glory and priviledg.

Man *should* always mind it, that's his Work and Duty.

I shall

I shall shew. 1. *What this Covenant is, that is thus minded on both hands.*

2. *How God does always remember it.*

3. *How we should always be mindful of it.*

4. *How these do mutually refer unto, and imply one the other, or comply jointly to promote the same design, and to procure the same effect.*

1. *What is this Covenant, that is thus remembred on both sides?* Why, it seems to be his word of promise set out in particular in his Oath to *Abraham*, *Isaac* and *Israel*, that he would give them that good Land; which Covenant took effect after great length of time, and through many difficulties and unlikeli-hoods, and yet he remembred it to the seed of those unto whom he made the promise. A glorious instance of Gods truth and faithfulness! What he promises, he will do. And this Covenant in the particular instance here, doth relate and specify the temporal blessing of that People in the promised Land; but this was but a part of the Covenant he entred into with *Abraham*, and but a pledg and shadow of that better Land that he had provided for them and their seed: to wit, the benefit of the Covenant of Grace, the Covenant of Life and Salvation through Jesus Christ. This God will remember for ever, and this we should always be mindful of.

Now this Covenant of Grace is that which God freely entred into with *Adam*, renewed it to *Abraham*, in the promise, That as the seed of the Woman should break the Serpents head; so in the seed of *Abraham* all the Nations of the Earth should be blessed. He revived it to *Moses* and his People, and under Types and Shadows prefigured Christ, and the benefits for the Soul, which were to be expected from him.

To

Gen. 3. 15.

Gen. 12. 3.

To *David* he swears, That the fruits of his Body should rule; and the Saints by faith embraced the promise; and when the fulness of time was come, the blessed Christ came, *the Covenant*, *Isa. 42. 6.* and the Mediator of it: *The word which he hath Commanded to a Thousand Generations, i. e.* The word of promise which he hath commanded; that is, hath appointed to be thrown out for his Servants to rely upon; that which is firm and settled, is said to be *commanded*, as *Psal. 42. 8. God commands his loving-kindness*; and *Psal. 133. 3. he commands the blessing*. And it is a certain number for an uncertain, *a Thousand Generations*; that is, for ever.

God engages with fallen man upon royal and blessed terms to be reconciled and engaged to him. He will forgive, and give grace and glory. Man is to believe, repent and obey.

Poor sinners could claim and expect nothing, but God makes himself a debtor to his truth, and promise, and oath: *This Covenant is everlasting, ordered in all things, and sure*, *2 Sam. 23. 5. 2 Tim. 1. 1.* The blessed Apostle stiles himself an *Apostle*, a messenger of God to Souls; and the matter of his message, *The promise of life which is in Christ Jesus. 1 Joh. 5. 11, 12. This is the record*, (the whole business of the Gospel Written and Preached) *that God hath given us eternal life, and this life is in his Son, &c.* Life is promised, and is to be Preached to sinners; if they come in and close with Christ, He will pardon sinners, give them grace, change their hearts, give them peace, keep them to persevere, bring them through Death to Glory. Man is to believe, repent and obey, and to walk worthy of it: According to that of *Ezekiel 16. 8. I swear unto thee, and entered into Covenant with thee, said the Lord God, and thou becamest mine.*



2. *God always remembers his Covenant.* It is sacred to him. Many forget their promises, and keep them not, but God is known by his truth and faithfulness. He hath exalted his word above all his name, Psal. 138. 2.

1. He remembers his Covenant to perform it; *faithful is he that hath called you*, (and that upon his promise of acceptance) and he also will do it. What promise he makes, you may write upon it. He is not as man, that he should lye; he will not alter the thing that is gone out of his lips. None of his words shall fall to the ground: He is a God keeping Covenant for ever, Mic. 7. 20. *He will perform the truth to Jacob, and the mercy to Abraham, which God hath sworn from the days of old.* It was Mercy in the Original; it is Truth in the pursuance of it. What he hath promised in his infinite Mercy, he will perform in his inviolable Truth. To all intents and purposes he will perform the Covenant, for he ever remembers it.

2. More particularly. He is mindful of his Covenant, to perform many glorious things for believers, that are the result of the Covenant, which the Soul was undone without, and could never be looked for, but for the promise.

The Covenant obtains it.

*Hanc longanimitatem, Deum sapientissimo consilio erga homines adhibere, quia (ut rite August. notavit) nisi expectaret impium, non inveniret quem glorificaret pium. Rivet. in Exod. 34. 6.*

1. *For infinite forbearance and long-suffering.* He hath promised to suffer long, to wait to be gracious; he is slow to anger, Exod. 34. 6. One Orient Jewel in that royal Character and Name of his, is, that he is *long-suffering*, 1. To bear with us till we repent; how is it that we are not destroyed for sin, before the time of repentance comes, but from this infinite patience of God? 2. To bear with us after we repent and sin again. That delivers us yet

yet again, tho' we have broken our vows with him.

3. To bear with them that never repent, *Ro. 9. 22.* That sinners that repent not, nor never will, are not immediately ruined and destroyed from the presence of the Lord, is sure from the Covenant; and that the wickedest are not *destroyed*, as soon as they are, is sure from the Covenant, and from Christ, whom God doth ever remember.

2. *For pardon upon repentance.* He hath promised to *forgive iniquities, transgression and sin*, *Exod. 34. 7.* All words put in to signify *Sin*, to make the assurance of pardon full and strong, *Mic. 7. 18, 19. Psal. 103. 8, 11, 12.* Here is a poor sinner convinced of the evil of sin, and of his own particular wickedness; his Eyes are opened as *Adams* were, and he sees his wickedness. What can a poor wretch do in this case? Whither can he go? he may, as *Job*, say, *I have sinned*, *Job 7. 20.* *what shall I do unto thee, O thou preserver of men?* To know what it is to be *Guilty* before God, detected of villany, and seized and bound over by conscience to answer all to the God that made me, is a sad and tremendous state of Soul! The Angels sinned and find no place for repentance. No more could we, if it were not for the Covenant; by this Covenant there is place and room for repentance: *he delighteth in mercy*, and therefore penitents are pardoned. It would little avail at mans bar, if convicted of the crime alledged, to say, It is true, my Lord, I have done this thing, but I am sorry for it; I grieve that I did it, &c. Alas! the answer would be, Friend, I pity you that you took no better care; but our work is to see that you have Justice done you, and that the matter of Fact be evidently proved; and if it be, we do Justice to Execute the Law upon you. And God might do so



Isa. 55. 7.

too with every convicted sinner: but the Covenant is otherwise; he hath promised to forgive such as repent, abundantly to pardon: to multiply forgiveness to those that come with their multitudes of iniquities. The poor Rebel comes in upon the Proclamation of Grace, falls down at the Sovereigns feet, acknowledges the iniquity of his sin; and he then remembers his Covenant, and is ready to forgive; nay, he takes as great pleasure in forgiving a great offender, as such a one can take to receive a pardon. His bowels are moved towards the broken-hearted penitent, and remembers his Royal word towards them, when ever they come, to relieve and comfort them, and to speak peace unto them. What penitent was ever yet turned back?

Job 33. 27, 28.

*He looketh upon men: and if any say, I have sinned, I have perverted that which is right, and it profited me not: poor miserable wretch that I am, I have sinned sadly and wretchedly, I have done unjustly and dishonestly to the laws of my Creation and Nature; basely and unworthily, and find also it never did me good to do on this manner; I have gotten nothing but Guilt, horror and sorrow by my perverse way. But I repent, I fly to the Mercy of the Covenant in the case: why he looketh for such; and if such a one come thus to him, he will remember his Covenant, and*

Num. 14. 17, 18.

*will deliver his Soul from going into the pit, and his life shall see the light. His power shall be great, to forgive the greatest sinners. He hath the absolute Supreme Power, to forgive all manner of transgressions; he is not limited, and he can find in his heart to forgive the greatest sinners: and when they come, he remembers his Mercy effectually for them, 1 Tim. 1. 15. the chiefest sinners may here find Mercy: O, says the Psalmist ( and so any Soul that hath felt Guilt will say*  
the



the same) *Blessed is the man whose sin is forgiven, &c.* Psal. 32. 1, 2, 3, 4, 5.  
 Let his condition be what it will, sick, poor, despised, no matter what it be; if forgiven, he *is blessed*. The truth is, I was sullen, and loath to yield, *and kept silence*, I would not be in any fault; or if I was, I would not take to it. I would not honour him for a time by my submission; but I was in sad case that while; all consumed within me; and then at last I said, *I will confess my transgression*: I will yeild and humble myself, and not hide any thing in the case; but throw myself upon his Royal grace, in the way of submission and repentance. And no sooner did I say thus, and conclude thus, and act thus, but I found acceptance, *thou forgavest the iniquity of my sin*. And so will he always do with poor sinners that repent. He hath not proclaimed Mercy, as expecting that none will lay claim to it, or trust to it, and so boggle at it, or go about to diminish and lessen it to those that come in upon it; Ono; he delights to shew Mercy, and remembers his Covenant fully and effectually in this case.

3. *For grace to repent.* It is his Covenant to accept us when we repent, and also to help us to repent. They are blessed *whose sins are forgiven*, Psal. 32. 2. *and in whose spirits there is no Guile*: that is, that honestly and without hypocrisy do repent; that do not sin with thoughts to repent of it; nor do not repent with thoughts to sin again; this is guile. Now the poor Soul may be convinced of the evil and danger of sin, and may rejoyce in Mercy offered to the penitent; but says it, Wo and alas, How shall I repent? how shall I be able to repent *truly*, if I do repent? my heart is hard and deceitful: O how shall I come acceptably unto God, that I may find Mercy! Is this thy case? why God will remember his Covenant to

the Soul that he hath made willing, to make it able. His Covenant is to take away the hard, and to give a soft heart; *to write the Law in the heart*, Jer. 31. 33. he hath promised to *give the Spirit to them that ask him*, Luk. 11. 13. When we are converted at first, or after, God hath remembred his Covenant for us, and hath *blessed us, in turning us from our iniquity*, Act 3. 26. And by exalting Christ *to be a Prince and Saviour, to give repentance and forgiveness of sins*, Acts 5. 26. He will not forgive, if we turn not heartily to him; but he expects not that we should turn in our own strength; what he requires, he also promises. *Turn you at my reproof: I will pour out my Spirit upon you:* whenever any sinner hath repented, God hath remembred his Covenant for him to help him therein; and none ever cryed for help in this case, but God hath in faithfulness afforded grace unto him.

Pro. 1. 23.

4. *For perseverance.* The poor sinner is turned, and hath found the difference in the change; but is apt to forget himself, and is subject to fall sadly; but God remembers the Covenant, and he orders it that the Soul shall not fall finally. It is by the Covenant that our standing is secured, Jer. 34. 40. he will not forsake us, nor suffer us to depart from him. He will put *his fear into our hearts*, that we shall not depart from him. We are kept *by the mighty power of God, through faith, to the day of Salvation*, 1 Pet. 1. 5. Joh. 10. 28, 29. Grace being a Creature, might no doubt be lost; but our Salvation is lodged where it cannot be lost. It is in the Covenant, and in Christs hands; He will not suffer our faith to fail, he will take order to bring us back by repentance when we go a stray. It is in this faithfulness and truth of God, that our standing is secured, and therein it cannot fail.

The

The Lord will not cast off his People, since it hath pleased him to make them his People, 1 Sam. 12. 22. when he sees a poor believer step out of his way, he remembers his Covenant, and sends some conviction, or some affliction, to make him bethink himself, that he may turn back again; what a sad havock would be made amongst them in a little time, if God did not remain faithful to his Covenant, and remember it for us? from this it is, a poor Soul may have confidence (and it is not impudence) to say, *I have gone astray like a lost Sheep, but Lord seek thy Servant*; Psal. 119. ult. bring back and restore thy poor Servant. \* God hath remembered his Covenant for us, or we had long since forsaken Christ, and given over to follow after him.

*\* They quarrel thee and would give over  
The bargain made to serve thee, but thy love  
Holds them unto it, and doth cover  
Their follies with the wing of thy mild dove,  
Not suffering those  
Who would, to be thy foes. Herb.*

5. *For support and comfort under Temptation.* It is possible for one that feareth the Lord, and obeyeth the Voice of the Prophet, to be in the dark, and to see no light; yet even then let him trust in the Lord, and stay himself upon his God. He never forgets to be gracious, he can never shut up his loving-kindness in displeasure, but he will refresh and give light again; and he discernably at the time remembers his Covenant for them, in that whilst he hides his Face, he draws their heart after him: oft sorrowful sinners are afraid to sin, and are willing to do any thing, which it may be they would not be so ready to, if they had the peace and joy which they want. He is faithful to them in all their desertions; and further than it is best for them, their troubles shall neither encrease nor continue. *Light is sown for all the righteous, and gladness for the upright in heart.* It is sown, and it will come up; It is

Isa. 50. 10.

Psal. 97. 11.



is sown in the Covenant and in the Promise, and it is sown in their humiliation of Soul, and it is sown in the holiness of their hearts, and harmlesness of their lives, and in the best time it will come up: they shall return with joy, and bring their sheaves with them. Christ the blessed Mediator of the Covenant, was tempted, and he knows how to pity and succour them that are tempted, *Heb. 2. 18.* The soul in this case may say, as *Mic. 7. 8, 9.* *When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. He will bring me forth unto the light, and I shall behold his righteousness.* Read *Isa. 40. 27.* to the end.

6. *For a sanctified sufficiency of outward things.* Godliness hath the promise of the life that now is, and of that which is to come, *1 Tim. 4. 8.* And, seek the Kingdom of Heaven first, and these things shall be added, *Mat. 6. 33.* your father knoweth that ye need these things; and he doth remember his Covenant, and he doth give them. *He hath given meat to them that fear him, he is ever mindful of his Covenant.* Are any truly good, extreamly poor? Why, 1. You take no notice how many good men prosper in the World, and more than others; this is not noted; but if but one be poor, this must be noted to be sure. 2. Good men, less will serve them, than other men. 3. They make conscience to avoid idleness, and to take pains in their places: and God doth usually bless the diligent; they stand fairer for these things than any. 4. It may be more might be had, if the promise and providence of God were more eyed and relyed upon than it is. 5. However God makes it out to the truly good, whatever their condition is: And they have all, since they want not what they have not; and this  
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*Psal. 111. 5.*

content is from the Covenant-Grace. *Godliness with contentment is great gain*, 1 Tim. 6. 6. He supplies his Children with fresh necessities, and excuses them the care and trouble, and reckoning for abundance. But he is faithful in his Covenant for the worldly concerns of all that are his.

7. *For necessary, seasonable and sanctified afflictions. As a father chasteneth his Son, so the Lord thy God hath chastened thee.* Deut. 8. 5. It is so far from being in the Covenant that you should not be afflicted, (fain poor wretches would have it so) that it is expressly a part of this blessed Covenant that we must be afflicted, Heb. 12. 5, 6. And God remembers for us his blessed Covenant about our afflictions, in the greatest goodness, truth and faithfulness. 1. To see that all his be afflicted when they need, 1 Pet. 1. 6. 2. That they be afflicted in measure, Isa. 27. 7, 8. 3. To be supported under them, 1 Cor. 10. 13. 4. To be delivered out of them, Psal. 34. 19. 5. To have good by them. Ro. 8. 28. Psal. 25. 10. He will not have them in the furnace to be consumed, but only to be tryed; *tho he cause grief, yet he will have compassion according to the multitude of his mercies*, Lam. 3. 31, 32. and as a Father pities his Children, so the Lord pities them that fear him, for he knows their frame, and remembers they are but dust, Psal. 103. 13, 14, &c. He remembers for them his Covenant, when they are in distress, Psal. 106. 45. *I know, O Lord, that thy judgments are right, and that in faithfulness thou hast afflicted me*, Psal. 119. 75. O my blessed God! true and faithful is thy Covenant, the word that thou hast commanded to a Thousand Generations; thou hast remembred thy Covenant for me, to my Soul, to my outward supplies, and in my needed good afflicti-



afflictions, which I could not have been without, no not one of them. This a good Soul will say after all.

8. *For safety at death, and for eternal life.* It is his expresse Covenant to give eternal life. Again and again, Christ hath said, I give unto them *eternal life*, Joh. 10. 28, and 17. 2. *Thou wilt guide me with thy counsel, and afterward bring me to glory*, Psal. 73. 24. Death is terrible to Nature; but when I come to dye, God will remember his Covenant with me, and will help me to dye. The good man cried out not in vain when dying, *Lord be thou now present with thy poor Servant that is contesting with whole eternity*; thou art now leaving all thou knowest, *thine age is departed*, thou must now go into an unknown state, to leave the world, and men, and to go amongst Spirits: but God will remember thee then, he will send to help thee, he will send comfort to thee, he will deliver thee from the evil of death, and from *the fear of death*, Heb. 2. 14, 15. 2 Tim. 1. 12. He will keep the Soul for eternal life, which thou hast committed to him, 2 Tim. 1. 12. and 4. 7, 8. The ship in the dry harbor cannot be lanch'd; but when the tide comes in, it goes out with ease. If heavenly comforts flow in upon thee, thou shalt go hence with ease and triumph: he will remember his Covenant for his dying Servants, and make their last act, easie, safe and blessed.

9. *For posterity.* The blessed Covenant is with us, and with our Children: *for he keepeth mercy for thousands*, Exod. 34. 7. that is, for thousands of Generations. *As he visiteth the Sins of the Fathers upon the third and fourth Generation*; so he keepeth mercy for Thousands of Generations of them that love him. As there is *keeping of judgment* for Posterity in some cases,



cases, so there is much more a *keeping* of Mercy for Posterity; and because *he delighteth in Mercy*, (as Mic. 7. 18.) therefore it is on this side a thousand to three or four. He remembereth his Covenant for *Childrens Children*, to such as keep his Covenant and remembers his Commandments to do them. *The* Psal. 103. 17. *Children of thy Servants shall stand fast in thy sight, and their seed shall be established before thee,* (Psal. 102. ult.) 18. For grace it self, the promise goes from the Posterity of the Godly, Isa. 44. 3. *I will pour out my Spirit upon thy seed, and my blessing upon their offspring.* He is a Fountain of rich and infinite Mercy; and he hath *laid up*, after he hath *laid out*. He hath as surely and fully shewed Mercy to thee, as if thou hadst been the first come-over, and as if thy Father had spent him none before thee; and he hath Mercy as ready for thy Child, as if he had laid out none upon thee: such it is to live upon infinite and inexhaustible goodness, that is always full and over-flowing, and can never be drawn dry! He thus remembers his Covenant for ever, the word which he hath commanded to a *Thousand Generations*. And for the sad Objection, that some make in this case, That so many of the Children of good parents do so woefully miscarry; it doth not cloud this truth. For:

1. We take no notice of the many Children of good Parents that do well; wherein Gods Covenant doth most graciously obtain, to the comfort and joy of such Parents, and to the Observation of others. But if one Child of a good man misprove, this is greatly noted, as indeed well it may be; nay sometimes but one or two of several miscarry, and several others do well, and God is not glorified as he should be for this great Mercy.

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2. There

2. There are some Children of bad Parents are converted and do well; and how can we tell, but that this is from the Covenant that some remote Parents were in, and God remembers them when they are forgotten in the World, and takes their Children's Children after many Generations, in faithfulness unto them; and who can tell but these bad Children's Children may likewise come in?

3. It may be, if the Covenant was better understood, and better kept, and better taken hold of for Children than it is, it might more effectually operate for them in the case they are in; who knows but that Mercy might sooner be obtained for them, and they might yet turn to their Fathers God, and *the disobedient* might yet come in again to the *wisdom of the just*?

4. And who knows yet what may be done for these Children of the Covenant? God may remember Mercy for them, and bring them back again.

5. And doth not God remember his Covenant for such Children, in that tho they have not the desired *grace* of the Covenant, yet God gives them the *discipline* of the Covenant, *Psal. 89. 31, 32, 33.* God doth correct them duly for their Transgressions, and they are usually crossed, as some others in their Circumstances are not. *It is not ordinary for bad Children of good Parents to prosper in the World:* they may account to be crossed; which I take to be Gods remembering the Covenant of their Fathers for them, to withhold them thereby from some degrees of wickedness, and to keep them still in the way of cure and recovery by their afflictions.

So that he doth remember his Covenant for ever with respect to our Children. 10. For

10. *For the Church of God.* He still will have a Church, the gates of Hell shall not prevail against it. The Enemies shall not be able to root it out. God hath not cast off his People, when they are in greatest distresses, *he hath remebered for them his holy Covenant.* When his People were in Egypt in great distress and bondage, he says, *I have heard the groanings of the Children of Israel, whom the Egyptians keep in Bondage; and I have remembered my Covenant.* And we know how effectual it was, for their thorough and speedy deliverance: *when there is none shut up nor none left,* he will then own his Relation to his own People. He sware to *Abraham* to give him that Land, whereas yet he had no Child, when so long there was so few; when oppressed so long in Egypt, yet it is done at last. If the promise seem to run under ground, yet it shall break out again in a mighty stream, *Isa. 43. 1. to the 8.*

Psal. 106. 41

Exod. 6. 5.

His Covenant for his whole People as his Church, (as the body of Christ, *the fulness of him that filleth all in all,* Eph. 1. 23) shall obtain it in two things especially.

1. That whatever advantages Enemies get, shall in the end make against them. It is but to ripen them for their ruin; they do but in one misery fill up the measure of their iniquity, and the full account will be brought upon them: and they shall not do what they will neither. 2ly, Whatever the Church suffers, shall in the end tend to its advantage: the very sufferings for the truth shall advance it. *Philip. 1. 12.* all tends to the *furtherance of the gospel*; the blood of the Martyrs is the seed of the Church.



3ly. How should we be always mindful of this Covenant?

1. *To close with it.* In an utter disclaim and abhorrence of all worth of thy own, to lay hold of the grace of the Covenant. *To fly for refuge to the hope that is set before thee;* let the righteousness of Christ reign in thy Soul continually. *Count all but loss and dung, that you may win Christ, and be found in him.* If he be extream to mark what is amiss, who can stand? but (by the Covenant) there is forgiveness with him; we are undone but for the Promise that hath no foundation but meer Mercy and Goodness. The Eunuchs and the strangers, that take hold of the Covenant, shall find favour. This explicite owning of the Covenant is our duty and interest, as in all the benefits of it, (Isa. 44. 5.) The Soul consents to the match, to believe and to receive Christ. They delivered and gave up themselves to the Lord, and unto us (2 Cor 8. 5.) We Ministers, as the friends of the Bridegroom, sue for consent in this case; we pray you in Christs stead, that ye be reconciled unto God, 2 Cor. 5. 20. And men should be mindful always to do their duty on this account:

2. *To keep it.* Gods Mercy is Everlasting to them that keep his Covenant, and remember his Commandments to do them, Psal. 103. 17, 18. They are mindful of the Covenant, that feel themselves under the force of its obligation, that observe the terms and the condition of it, that they may keep up their title to all the benefits of it, Exod. 19. 5. *If ye will obey my voice indeed, and keep my Covenant, then ye shall be a People unto me above all People, for all the Earth is mine.* If ye will have me remember my Covenant for you, you must be mindful to live by the rules of it: to take heed

heed that you forget not the the Covenant of God. *Iſa.* 44. 17. but that with purpose of heart you cleave unto the Lord, *Acts* 11. 23.

3. *To trust to it.* God would be believed and relied on. He would have men to set their hope on him, *Pſal.* 78. 7. He taketh pleasure in them that fear him, and in those that hope in his Mercy, *Pſal.* 33. 18. The Church relies for pardon upon the Covenant which is compounded of Mercy and Truth, *Mic.* 7. ult. He takes pleasure to be trusted: Be always mindful of his Covenant, so as to trust in the Lord at all times, *Pſal.* 62. 8. for every thing, Soul and Body, Self and Others, Private and Publick.

4. *To plead it.* Remember thy word to thy Servant, wherein thou hast caused me to put my trust, *Pſal.* 119. 49. says holy David. And Nehemiah when he prayed for the Church in great distress, he pleads with God in prayer from this, That he is God that keepeth Covenant and Mercy for them that fear him, and observe his Commandments, *Neh.* 1. 5. and 9. 32. the best Plea we can have at the Throne of Grace, and that which an infinitely good God, that remembers his Covenant for ever, delights to be argued with.

5. *To renew it.* Frequently and Solemnly, *Jer.* 30. 21, 22. and 50. 5. and this upon solemn occasions, and ordinances for that purpose; wherein we have opportunity to take fresh hold of it, and to renew our engagements in it.

6. *To improve it.* Against temptations: 1. *To sin.* When tempted to sin, remember the Covenant; is this according to the Covenant? am I not bound to do otherwise? Is not my own hand against me? As I hope for the privilege, must I not do the duty of the

the Covenant (2 Tim. 2. 19. 1 Cor. 6. ult). I am devoted, and vowed, and espoused to the Lord, and I cannot be free to sin. 2. *To despondency.* Why whatever my condition is, this *well-ordered Covenant* is all my *Salvation, and my desire*, 2 Sam. 23. 5.

H.b. 2. 4.

7. *To be seriously humble, and always mild in their own eyes.* I have nothing by Merit, but all by Grace and free promise, and therefore I have cause to be humble. And I must carry it low, that I may keep first the Comforts and Sweetness of his Covenant. The just (*whose heart is not lifted up in him*) *lives by faith*; the heart lifted up, soon loses the sight of Christ.

8. *To rejoyce in it, and to be always thankful for it.* This is all my safety, and all my joy; all my Salvation and all my Desire, 2 Sam. 23. 5. This Covenant doth bring me in pardon, and grace, and adoption, and is in me through Christ the hope of glory. 1. I have nothing without it. 2. Nothing but what I have by it. 3. And I can want nothing with it. This is that which my heart holds by, and which my heart lives upon. Therefore my heart *shall rejoyce, and my flesh shall rest in hope*, Psal. 16. 8, 9, 10.

4ly, *How do these mutually imply one the other, or meet in the same effect, and to the same purpose for believers?*

1. That God remembers his Covenant always, is our priviledg and standing-comfort. We have nothing to subsist by, if he could forget his free and blessed promise.

2. It is our duty to be mindful of his Covenant. It is the proper and great work of a Christian, which will branch it self out into all the parts of Religion. The holy man was in the right, that said his great work was, *ne anima sit ingrata Deo*, his study and care in all things was



was, that his Soul might not be unthankful unto God. In order to this, let the Soul be taken up with study and admiration of Gods Covenant, which will affect and influence him to all manner of holy Conversation and godliness.

3. God's remembering his Covenant, is the cause of our being mindful of it. His faithfulness to it may incite us to the like grateful mindfulness of it; and it also is the cause of it; God remembers it; and therefore we do not forget it: he remebers it to give us the Spirit, by which we are enabled to be mindful of him.

4. Our mindfulness of it is the means and condition of deriving the virtue of it to our Souls; and the bringing in a comfortable sense of Gods mindfulness of us. As Gods love is the cause of our love to him, and our love to him is the Evidence of his love to us: so God's mindfulness of his Covenant, is the root and cause of our ability to be mindful of it, and our being mindful always as we should be of it, is a means of our Evidencing our interest therein, and of deriving comfort and sweetness, and benefit therefrom. This is to *continue in his love*, Joh. 15. 9 2 Chr. 15. 2. If we forget him, we can have no confidence that he will remember us.

5. These do both conspire to the holy rejoycing in God. to live a life of thanksgiving, which is the great work of a Christians life. *In all things to give thanks, to rejoyce in the remembrance of his holiness:* to have the heart lift up in the ways of God, as Jehoshaphats was; 1 Thes. 5. 18. to fear the Lord and his goodness, Hos. 3. 5. The heart set upon the Covenant, has a disposition to be thankful, and to be chearfully holy, and may afford,  
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and be able to be so: and to know that God is also mindful of his Covenant, doth provoke and stir him up to be thankful and holy. So that the Soul may be indifferently helped in the Lords solemn praise, when either it is actually mindful of this Covenant, or doth consider how he remembers it for ever.

For USE briefly.

1. This speaks to ungodly men amongst us, that neglect the Covenant of God. They are baptized, externally interested in it, but are altogether unmindful of it. There is nothing required of them, or which they hate and envy others for practising (wherein they differ from them), but it is that which they are themselves engaged unto. *They that name the name of Christ should depart from all iniquity, 2 Tim. 2. 19.* They will be called *Christians*, but if they knew what it truly imports, they would hate the Name as as well as they do the Christian life signified thereby. They that *were first called Christians at Antioch*, if they had been such Christians as many of us are, the name had signified very little, no great matter what Drunkards, and Whores, and Whoremasters, and unjust and oppressors are called; indeed any thing *better than Christians*. It is indeed one of the Triumphs of the Devil, to have men fight in his army that are listed under Christ, and do carry Christs name, to do his work with. The best that can be said of many of them, they are a sort of *baptized Heathens*; only, for their lives far short of many Heathens, of whom we may say (as the Apostle did of some in his time) we have oft told you of them, and now tell you weeping, (for it would make one to weep to think of them, or to Name them) *they*

Acts 11. 26.

Phil 3. 18,  
19.

*they are the enemies of the Cross of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things.* They are in Covenant, but mind neither the duty nor priviledges of it. Towards whom God will remember *his Covenant to avenge the quarrel of it* Lev. 16. 37. upon their Souls to all Eternity, if they repent not.

2. It speaks to young persons, that are born in the Covenant, devoted and dedicated to God by Baptism; that they would be mindful of the Covenant, that God may remember it for them. Be willing to understand what you are engaged to, and what is engaged to you, if you perform the just and honourable condition: and be not perverse and froward as some have been. This Covenant is that you must be happy by, both here and hereafter. Know therefore *the Lord God of your Father, and serve him with a perfect heart and a willing mind:* Labour to know God, be willing to understand the terms of our whole nature; by what we are kept from present Hell, and upon what terms Grace and Happiness is yet to be had; labour to understand what a one God is, and what is in his Covenant: and how Christ came to be necessary in this Case, and that God is in Christ ready to receive you to Favour and Mercy. And be sure to close with him honestly, and sincerely, and *willingly*: do not serve by cumpulsion, meerly to please your Parents and Superiors, or whilst they live, and because you have expectance from them: but do it with a *willing mind*, as that which

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is due, and that which is your interest and only advantage to be engaged in. O do not hanker after liberty to sin; let not Religion be your restraint, be never quiet till you have begged of God a *willing mind* for all he requires; for do not think that an outside compliance with the way of your Education will serve you; you cannot for shame throw off the way you have been bred in (for it is a disgrace for Children of good Parents to be loose, even in the eyes of those that have no Religion themselves) and therefore you will keep it up of the cheapest and slightest sort of the kind that ever you can. But your heart is malignant at the same time, and when you can get any thing of worldly advantage for it, you will part with your profession too; but let such persons know, *that God searcheth all hearts, and understandeth all the imaginations of the thoughts.* He knows how deep your Religion lies, he knows what you secretly think to do: but take this for the conclusion, He is faithful in his Covenant, but he will not be imposed upon by such as are Treacherous. *If thou seek him he will be found of thee,* if thou be faithful and mindful of the Covenant, as thy duty and interest to do thy part, he will be true to thee; but *if thou forsake him, he will cast thee off for ever,* and then thou art undone for evermore.

I would on this occasion offer at *two or three* things both with respect to Children and Parents in reference to this Covenant of God, which is all our Salvation, and all our desire.

1. It were advisable that it be clearly understood how the Covenant of God came in upon the fall, and what is the Tenor of it on both sides; Gods and mans, and the purport of the Baptismal Covenant, in the words of the shortest Catechism by Mr. Baxter, p. 9.

*The Holy Covenant.*

*I do believe in God the Father, the Son, and the Holy Ghost, according to the particular Articles of the Christian Faith: And heartily repenting of my sinful life, I do presently, absolutely and resolvedly give up my self to him, my Creator and reconciled God and Father in Christ my Saviour and my Sanctifier: Renouncing the Devil, the World and the sinful desires of the Flesh: That takeing up my Cross, and the denying my self, I may follow Christ the Captain of my Salvation to the Death, and live with him in endless Glory.*

2. That Parents understood the nature of Baptism, that it is a solemnizing of the Covenant: and that they would as seriously prepare to bring a Child to Baptism, as they do to go themselves to the Lords Supper: and so seriously and solemnly take hold of the Covenant for themselves, and renew it in their own person, and to take hold of it for their Child.

3. To hold the Covenant for the Child, whilst it is not capable to take hold for it self: to plead it solemnly and frequently for it, and to instruct the Child in it *diligently* according to its capacity; that so it may not be a Christian by example, but by Prin-

ciple, and may set out with a stock and title of its own.

4. That Children take heed to this, Solemnly and explicitly to take up the Christian Title and Covenant in their own persons; that so God may remember it always for them, and they may be always mindful of it. This is an estate left you whilst your Father lives; and the sooner you have it in your own hands, the better for you and your Father too.

*But 3ly*, I shall improve this in a word or two, to those that are truly serious.

1. Let it be improved to our support and comfort in all troubles of Life. Let us believe that God always remembers his Covenant.

This may comfort us against Temptations, Disturbances, Great Afflictions, Great Backslidings, and sad fits of Deadness, The Covenant he will not go from: and this may be strong comfort to us at all times, against all sad appearances of things, and against all discouragements from inward guilt, God is gracious and ready to forgive, and therefore have I hope still. If we be weak in faith, and can scarce think how he should shew such glorious things to such poor wretches as we are, and so at present may *not believe as we should do; yet he abideth faithful, he cannot deny himself.* He will remember his Covenant for thee, and treat thee according to the terms of it; as a gracious, long-suffering, and ever merciful God. Keeping Mercy for Thousands, &c.

2. Tim. 2: 13.

2. Let



2. Let us make it our work and business to be always mindful of his Covenant, *Psal. 25. 14.* The heart of the Lord is with them that fear him, *and he will shew them his Covenant*; he will shew him that fears him, to understand it; and shew them to fulfil and perform according to it. O strive to live upon it always: That as it is your comfort that God remembers it for ever; so let it be your duty *always* to be mindful of it.

And since his *heart is so enlarged* that he always remembers his Covenant for us, let us (in allusion <sup>2 Cor. 6. 17, 12, 13.</sup> to that of the Apostle) *for a recompence*, be enlarged also towards him. Let the Covenant be still in our thoughts, reign in our hearts, and be the principle and rule of our whole lives.

And having said a little of Baptism, let me accommodate this matter to the Sacrament of the Lords Supper. At such a time, let us be actually mindful of the Covenant, which we come there to Seal and Solemnize. Apply the Covenant to all the blessed ends and intents of it: let us hope to have it Sealed to us at such a time. To allude to that of *Gen. 9. 15, 16.* *I set my bow in the Clouds*; and *when I behold it* (says God) *I will remember my Covenant*, That I will not destroy the World with Water any more. He hath appointed this Bread and Wine, to be also a sign in a greater matter; and he hath said of other great promises, That they shall be *unto him as the Waters of Noah*, *Isa. 54. 9, 10.* All his promises shall be as fully kept and fulfilled, as that hath been. Take this Bread and Wine, and receive it as he hath

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appointed, and say, This is a sign of the Covenant: plead, that God would look upon it and remember his Covenant for thee. Take hold of it for thy Soul, and labour to renew your own part of it, to be faithful in the Covenant for ever, that you may feel your self sweetly helped to be mindful of the Covenant, to be duely and suitably affected with it, and may find the sweet effects to your Soul of God remembring his Covenant for you in particular, and dealing with you according to the Royal purport of it, for the increase of your Grace and Peace, and hope of Eternal Life.

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